

Annotated Bibliography

The following annotated bibliography features articles that address sexuality and sexual violence in religious text and related literature. It reviews research regarding clergy and sexual violence and faith-based responses as well as religious perspectives concerning sexuality and sexual violence.

HOLY TEXTS AND SEXUAL VIOLENCE

Crisp, B. R. (2001). Reading scripture from a hermeneutic of rape. *Theology & Sexuality, 14*, 23-42. doi:10.1177/135583580100701403

This article encourages an interpretive approach to the rape imagery within the Bible. It also discusses the value that survivors of sexual violence can offer directly to such an interpretation of scripture.

Gnanandason, A. (2006). 'We have spoken so long o God: When will we be heard?': Theological reflections on overcoming violence against women. *Theology & Sexuality, 13*, 9-22. doi:10.1177/1355835806069782

This article discusses theological challenges that women have encountered when trying to reconcile their concept of God with violence against women. It reviews a range of approaches, from drawing strength from the biblical promise that women are 'made in the image of God' to reinterpreting doctrines such as sin, atonement, salvation and healing.

It challenges women to discover together a meaningful interpretive approach that helps in understanding violence against women.

Kutz, I. (2005). Revisiting the lot of the first incestuous family: The Biblical origins of shifting the blame on to female family members. *British Medical Journal, 331*, 1507-1508.

This article discusses father-daughter incest in the biblical story of Lot and his daughters, framing the discussion with contemporary knowledge about intra-familial sexual abuse. The author argues that although some historical analysis suggests that Lot initiated ongoing incestuous relationships with his daughters, the biblical narrative displaced blame from Lot onto his daughters by depicting them as the instigators of incest. The author notes that the tradition of father-daughter incest and blaming girls for the abuse is very much alive.



Rashkow, I. N. (2000). *Taboo or not taboo: Sexuality and family in the Hebrew Bible*. Minneapolis, MN: Fortress Press.

This volume explores both positive and negative aspects of family life in ancient Israel as portrayed in the Bible. The author examines the relationships between husbands and wives, parents and children, and siblings by looking at the variety of conflicts and situations including, incest, rape, abuse, murder, and hatred. This book traces the influence of biblical images on later Western literature and society and provides comparative discussions with ancient Near Eastern literatures.

Scholz, S. (2005). 'Back then it was legal': The epistemological imbalance in readings of Biblical and ancient Near Eastern rape legislation. *Journal of Religion & Abuse*, 7, 5-35. doi:10.1300/J154v07n03_02

This article examines two approaches for developing meaning from biblical text and ancient Near Eastern rape laws. One viewpoint, the empiricist-positivist approach, strives for universality, objectivity, and neutrality. The other viewpoint, postmodern epistemology, focuses on context and location in interpreting ancient texts. It examines three biblical passages from these two perspectives. The author concludes that difficulties remain in reconciling modern and postmodern readings of the Biblical and ancient Near Eastern law.

Schroeder, J. A. (2007). *Dinah's lament: The Biblical legacy of sexual violence in Christian interpretation*. Minneapolis, MN: Fortress Press.

This book examines the ways that Christian commentators have interpreted six biblical



narratives about sexual violence. Historical commentary offers insight into how the Christian church has understood sexual violence throughout history. The author highlights some historic and modern Christians reluctance to criticize the Bible, which in turn supports misogyny and violence against women.

Weems, R. J. (1995). *Battered love: Marriage, sex, and violence in the Hebrew prophets*. Minneapolis, MN: Fortress Press.

This book explores the ways in which the writings of the Hebrew prophets' portrayed God's love and loyalty. The writings of the prophets often associated these qualities with infidelity, brutality, and sexual violence. It illustrates how sexual metaphors and gendered rhetoric in the prophets' writings shed light on Israelite attitudes toward sex and women.

FAITH RESPONSES TO SEXUAL VIOLENCE: GENERAL

Davidson, J. R. T., Connor, K. M., & Lee, L. (2005). Beliefs in karma and reincarnation among survivors of violent trauma: A community survey. *Social Psychiatry and Psychiatric Epidemiology*, 40, 120-125. doi:10.1007/s00127-005-0857-6

This survey examines beliefs in reincarnation and trauma among victims of violent trauma. Drawing data from 1,969 respondents, the study classified subjects into two groups based on their degree of belief in karma. Respondents who displayed stronger beliefs in karma and reincarnation were more likely to have experienced extensive trauma and to be in poor mental and physical health. The study concluded that strong beliefs in karma and reincarnation are uncommon among the US population, but that such beliefs may be correlated with traumatic experiences and health variables.

Guy, L. (2004). Sexual violence prevention: Community collaborations in faith communities. *Connections*, V(2), 8-9. Retrieved from <http://www.wcsap.org/sites/www.wcsap.org/files/uploads/documents/FaithCommunities2004.pdf>

This article discusses the benefits of collaboration between sexual assault advocacy centers and faith communities, arguing that these partnerships can bring about positive social change. The author offers suggestions for navigating philosophical differences, discovering common ground, and engaging dialogue with faith communities.

Herstad, B. (2009). *A call to act: Engaging religious leaders and communities in addressing gender-based violence and HIV*. Retrieved from the U.S. Agency for International Development, Health Policy Initiative: http://www.healthpolicyinitiative.com/Publications/Documents/971_1_A_Call_to_Act_GBV_and_HIV_Advocacy_Guide_for_Religious_Leaders_FINAL_acc.pdf

This guide is designed to help religious leaders understand the relationship between gender-based violence (GBV) and HIV. Recognizing that religious leaders may be in an especially favorable position to help communities who struggle with these problems, the document provides guidelines to assist them in advocacy and community mobilization efforts.



Murray-Swank, N. A., & Pargament, K. I. (2005). God, where are you?: Evaluating a spiritually-integrated intervention for sexual abuse. *Mental Health, Religion & Culture, 8*, 191-203. doi:10.1080/13694670500138866

This study evaluated an 8-session, spiritually-integrated intervention for female survivors of sexual abuse with spiritual struggles, Solace for the Soul: A Journey Towards Wholeness. Solace for the Soul covers seven themes: images of God, abandonment, anger at God, spiritual connection, shame, the body, and sexuality. The study measured levels of coping, spiritual distress, and spiritual self-worth of the clients, as well as spiritual well-being, religious coping, and images of God, pre and post-intervention.



Sheldon, J. P., & Parent, S. L. (2002). Clergy's attitudes and attributions of blame toward female rape victims. *Violence Against Women, 8*, 233-256. doi:10.1177/10778010222183026

This study explored clergy attitudes toward sexual assault victims, as well as the degree to which their attitudes were distorted by sexism and fundamentalism. Researchers measured the reactions of 214 clergy to three hypothetical rape scenarios. The study found that clergy who exhibited sexism and fundamentalism were more likely to exhibit negative attitudes toward sexual assault victims. These results suggest that clergy may benefit from education on sexual violence.

FAITH RESPONSES TO SEXUAL VIOLENCE: CHRISTIANITY

Crisp, B. (2007). Sexuality and sexual abuse: Issues and dilemmas for survivors. *Theology & Sexuality, 13*, 301-314. doi:10.1177/1355835807078263

Sexual victimization can have a profound impact on victims' spirituality, changing their perceptions of God and their participation in religious community life. The author explores sexual abuse and spiritual issues for Christians, discussing problematic pitfalls such as silence, suppression of anger, and admonishment for victims to always forgive. Negotiating these challenges can help Christian survivors forge a transformative spiritual life.

Fortune, M. M. (2005). *Sexual violence: The sin revisited*. Cleveland, OH: The Pilgrim Press.

This book discusses sexual violence as a form of sin that creates alienation and brokenness. After critiquing patriarchal constructions of



sexuality that contribute to sexual violence, the author formulates and affirms a Christian sexual ethic rooted in justice. This book also offers suggestions for pastoral responses to sexual assault victims.

Lebacqz, K. (2003). *Love your enemy: Sex, power, and Christian ethics*. In P. B. Jung, & S. Jung (Eds.), *Moral issues and Christian responses* (pp. 65-74). Belmont, CA: Wadsworth Publishing

The author argues that Christian sexual ethics must acknowledge sexual violence and the patriarchal values at its foundation, and its impact on followers. Additionally, it argues that Christian sexual ethics must be equipped to critique this culture of violence and offer healthy models of sexuality.

Tearfund. (2011). *Silent no more: The untapped potential of the church in addressing sexual violence*. Retrieved from <http://tilz.tearfund.org/webdocs/Tilz/HIV/Silent%20no%20more%20FINAL.pdf>

This report calls all churches to account for and take action against the culture of silence around sexual violence. It explores the various roles of Christian churches within communities affected by sexual violence and conflict, arguing that they have failed to respond adequately. The report argues the churches have a huge untapped potential to respond and that they must begin by acknowledging their failure, and their role in reinforcing stigma and the need to show leadership by working with aid agencies, governments and donors to address sexual violence.

FAITH RESPONSES TO SEXUAL VIOLENCE: JUDAISM

Lev, R. (2003). *Shine the light: Sexual abuse and healing in the Jewish community*. Boston, MA: Northeastern University Press.

The author discusses sexual abuse and the Jewish community, drawing upon her experiences as a therapist and a survivor of incest. This book discusses the Jewish tradition and community as a place of either denial or recovery for victims of sexual abuse.

Menachem, B., Palgi, Y., Sternberg, D., Berkley, D., Eldar, H., Glidai, Y., Moshe, L., & Shrira, A. (2010). *Losing my religion: A preliminary study of changes in belief pattern after sexual assault*. *Traumatology*, 16, 7-13. doi:10.1177/1534765609358465

This study explores the mental and physical

health impact of sexual trauma and sexual trauma's impact on religious perceptions. The study drew data from 111 Jewish women, including 51 sexual assault victims and 60 control women who had not experienced sexual assault. Approximately half of the women (47.5%) who experienced sexual assault reported changes in their religious perceptions, including belief changes in the direction of secularization. Respondents who experienced sexual assault were also more likely to report mental health difficulties (i.e., depression, PTSD, nightmares) and a lessened sense of well-being compared to women in the control group.

FAITH RESPONSES TO SEXUAL VIOLENCE: ISLAM

Amar, A. F. (2007). *Understanding the veil: Non-stranger sexual assault of a Muslim woman. Journal of Forensic Nursing, 3*, 134-136. doi:10.1111/j.1939-3938.2007.tb00100.x

This article uses a case study of a female Muslim victim of sexual assault to open a wider discussion about Islam, and to underscore the importance of understanding and respecting religious and cultural influences. The author discusses sexual mores in Islam, respectful approaches to Muslim patients, and the importance of education and training related to a variety of patient belief systems.

Noor, A. M. (2010). *Rape: A problem of crime classification in Islamic law. Arab Law Quarterly, 24*, 417-438. doi:10.1163/157302510X526724

This article discusses definitions of rape and punishment for sexual violence in Islamic culture. Specifically, the author asks if rape



is considered Zina (sexual misconduct) or an isolated crime unto itself. The article explores the theories of classical Islamic jurists, most of whom conclude that rape is zina bi I-ikrah (forced unlawful sexual intercourse).

FAITH RESPONSES TO SEXUAL VIOLENCE: NATIVE AMERICAN/FIRST NATIONS TRADITIONS

Arbogast, D. (Ed). (1995). *Wounded warriors: A time for healing*. Omaha, NE: Little Turtle Publications.

This collection of personal stories from Native Americans details how traditional Native spirituality helps them address multiple traumas, including poverty, addiction, physical

abuse, sexual violence, and oppression. The contributors' personal accounts reveal how Native American spiritual traditions facilitated their healing.

OTHER TRADITIONS

Rey, T. (1999). *Junta, rape, and religion in Haiti, 1993-1994*. *Journal of Feminist Studies in Religion*, 15, 73-100.

This article discusses the intersection of rape and Haitian religion during the coup by General Raoul Cedras in Haiti in the early 1990s. It explores the function of Christianity and Vodou in the construction of meaning for Haitian survivors of politically motivated rape and suggests ways in which religion can be incorporated into survivors' healing.

CLERGY AND INSTITUTIONAL SEXUAL VIOLENCE: GENERAL

Benyei, C. R. (1998). *Understanding clergy misconduct in religious systems*. New York, NY: The Haworth Pastoral Press.

This book explores the psychodynamics of religious congregations, discussing issues that come into play when clergy sexual abuse and sexual misconduct take place, including transference, scapegoating, and secrecy. Using a congregation-as-family model, Benyei offers recommendations for creating responsible, ethical religious communities.

Smith, A. (2006). *Boarding school abuses, human rights and reparations*. *Journal of Religion & Abuse*, 8, 5-21. doi:10.1300/J154v08n02_02

This article analyzes the Boarding School Healing Project (BSHP), which seeks reparations for Native Americans who were subjected to physical, emotional, and sexual abuse in Christian boarding schools. The author describes these schools as part of an attempted cultural genocide of Native Americans, and outlines the legal, educational, and documentation efforts of the BSHP.

CLERGY AND INSTITUTIONAL SEXUAL VIOLENCE: CHRISTIANITY

Berry, J., & Renner, G. (2004). *Vows of silence: The abuse of power in the papacy of John Paul II*. New York, NY: Free Press.

This book argues that corruption, lack of



accountability, and a culture of secrecy in the Vatican aggravated the clergy sexual abuse scandal in the Catholic Church. The clergy sexual abuse scandal was, in effect, a scandal of power and denial within the Catholic hierarchy.

Brown, C. (2009). *This little light: Beyond a Baptist preacher predator and his gang.* Cedarburg, WI: Foremost Press.

This autobiographical book discusses sexual abuse suffered as a child at the hands of a Southern Baptist minister. The author shares her history in order to shine a light on the patterns of Baptist clergy sex abuse and the collusion of Baptist leadership. She accuses the Southern Baptist Convention of failing to hold sexual abusers within the Church accountable.

Cafardi, N. P. (2008). *Before Dallas: The U.S. bishops' response to clergy sexual abuse of children.* New York, NY: Paulist Press.

This book documents the Catholic Church's history of clergy sexual abuse, reflecting on the Church's response and the dictates of canon law.

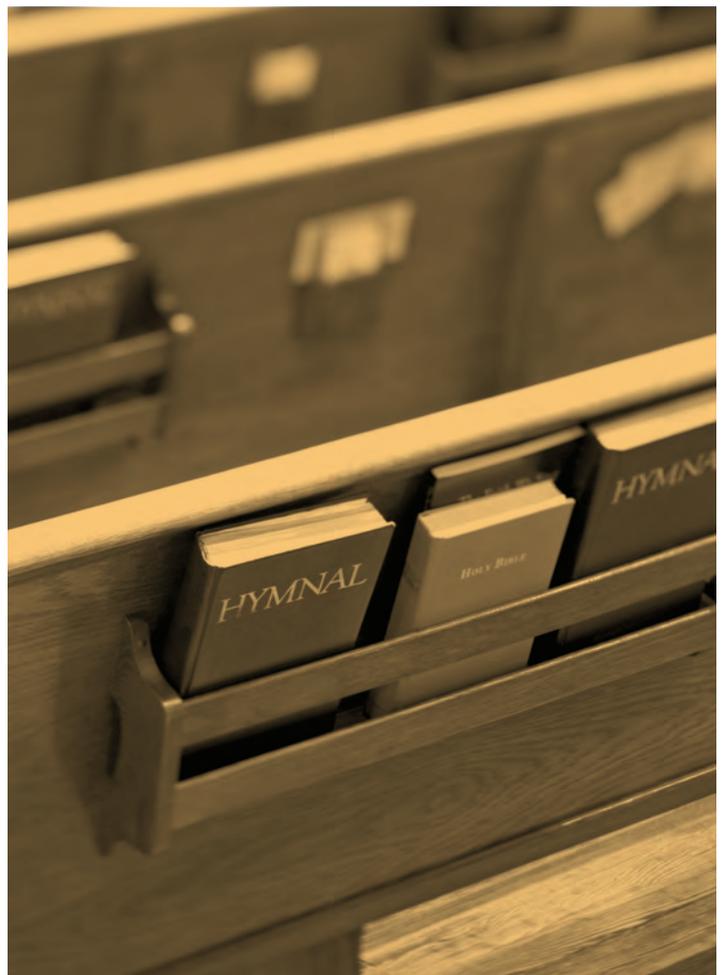
Doyle, T. P., Sipe, A. W. R., & Wall, P. J. (2006). *Sex, priests, and secret codes: The Catholic Church's 2,000-year paper trail of sexual abuse.* Los Angeles, CA: Volt Press.

The authors argue that clergy sexual abuse is not a recent phenomenon, but rather an ongoing problem that has afflicted the Catholic Church for centuries. The book argues that the contemporary scandals serve as a catalyst for a complex process that is forcing the Church to redefine its ideology of sexuality, its responsibility to its members and its role in society.

Duin, J. (2009). *Days of fire and glory: The rise and fall of a charismatic community.* Baltimore, MD: Crossland Press.

The author describes financial and sexual misconduct within the charismatic Episcopal Church of the Redeemer in Houston, TX, with a special focus on the church leader, Graham Pullkingham. The book portrays an atmosphere within the church that facilitated abuse of sex, money and power, and one in which abusers were not held accountable.

Flynn, K. A. (2003). *The sexual abuse of women by members of the clergy.* Jefferson, NC: McFarland & Company.



This book documents a study of twenty-five women from eleven states who were sexually abused by Christian clergy. Using a trauma-informed model, the author finds that many of the subjects exhibited symptoms of classic and complex post-traumatic stress disorder.

Fortune, M. M. (1999). *Is nothing sacred? The story of a pastor, the women he sexually abused, and the congregation he nearly destroyed*. Cleveland, OH: United Church Press.

This is a case study of a sexually predatory pastor and the women he abused in his congregation. The book discusses institutional vulnerabilities that enable clergy sexual abuse as well as unhealthy congregational responses to sexual abuse allegations. To improve this situation, the author proposes an ethical framework in which churches can respond justly to victims.

Frawley-O'Dea, M. G., & Goldner, V. (Eds.). (2007). *Predatory priests, silenced victims: The sexual abuse crisis and the Catholic Church*. New York, NY: Taylor & Francis.

This collection of essays explores the clinical and institutional roots of clergy sexual predation. These essays provide clinical observations, institutional critiques, and theological dissections of clergy offenders and their victims.

Lytton, T. D. (2008). *Holding bishops accountable: How lawsuits helped the Catholic Church confront clergy sexual abuse*. Cambridge, MA: Harvard University Press.

This book explores the role of litigation in shaping media coverage and lawmakers' responses to the Catholic Church's clergy sexual abuse scandal. The author shows how plaintiffs'

lawyers argued that the Catholic Church's sexual abuse scandal was the product of the church's institutional problems rather than individual priests.

Plante, T. G. (Ed.). (2004). *Sin against the innocents: Sexual abuse by priests and the role of the Catholic Church*. Westport, CT: Praeger.

This book provided an analysis of the Roman Catholic clergy sexual abuse scandal from many viewpoints, including those of the media, survivor groups, sex offender management facilitators, and mental health professionals.

Podles, L. J. (2008). *Sacrilege: Sexual abuse in the Catholic Church*. Baltimore, MD: Crossland Press.

This book illustrates how clergy sexual abuse in the Catholic Church has occurred throughout the world, within various Catholic institutions. It discusses some of the ways sexual abuse victims have been neglected by the church hierarchy, laity, criminal justice system, and media. The author argues that the Catholic Church's emphasis on submission to authority, as well as its theological teachings on sexuality, exacerbate sexual abuse in the church.

Stacks, J., & Francis, P. C. (2003). *The association between spiritual well-being and clergy sexual misconduct*. *Journal of Religion & Abuse*, 5, 79-100. doi:10.1300/J154v05n01_06

This study examined whether reported spiritual well-being differs between Lutheran clergy who reported committing sexual misconduct and clergy who have not.

JUDAISM

Neustein, A. (Ed.). (2009). *Tempest in the temple: Jewish communities & child sex scandals*. Waltham, MA: Brandeis University Press.

This collection of articles highlights child sexual abuse by rabbis and other members of Jewish religious communities. Contributors discuss the impact of clergy sexual abuse on victims and communities, Jewish law, and strategies for holding offenders accountable.

Neustein, A., & Leshner, M. (2008). *A single-case study of rabbinic sexual abuse in the orthodox Jewish community*. *Journal of Child Sexual Abuse*, 17, 270-289. doi:10.1080/10538710802329783

This paper provides a case study of alleged sexual abuse perpetrated by Solomon Hafner, an Orthodox Jewish rabbi. The paper draws information from interviews with family members of the reported victim, health professionals close to the case, and public records. Neustein and Leshner discuss the response from the Orthodox Jewish community and the roles of law enforcement and the beth din (rabbinic court).

Zucker, D. (2005). *A betrayal of their sacred trust: Rabbis, cantors and chaplains who violate sexual boundaries*. *Journal of Religion & Abuse*, 7, 77-89. doi 10.1300/J154v07n02_06

This article discusses rabbis, cantors, and chaplains who commit sexual misconduct and sexual abuse. The author provides resources for addressing clergy sexual misconduct and muses on options for rehabilitation and risk management for offending clergy.

BUDDHISM

Downing, M. (2002). *Shoes outside the door: Desire, devotion, and excess at San Francisco Zen Center*. Berkeley, CA: Counterpoint.

This book explores abbot Richard Baker's reported cult of personality, financial misconduct, and sexual misconduct as head of the San Francisco Zen Center. The author explains Baker's rise and fall from the points of view of many different participants.

Kaza, S. (2004). *Finding safe harbor: Buddhist sexual ethics in America*. *Buddhist-Christian Studies*, 24, 23-35. doi:10.1353/bcs.2005.0023

This article discusses Buddhist sexual ethics in the context of sexual abuse and sexual misconduct perpetrated by Buddhist religious leaders. The author discusses the importance of embracing a Buddhist sexual ethic that allows for respectful and non-exploitive human relations.

McLeod, S. (2005). *The benefits and pitfalls of the teacher-meditator relationship*. *Contemporary Buddhism*, 6, 65-78.

This article details the principles that undergird healthy relationships between students and teachers in Buddhism. The author explains the spiritual benefits of a teacher-student relationship. He also highlights problems that may erupt in unhealthy teacher-student relationships, including blind trust, projection, dependency, psychological abuse, and sexual abuse. The article offers recommendations for establishing healthy boundaries, roles, and commitments within a Buddhist teacher-student relationship.



NATIVE AMERICAN/FIRST NATIONS TRADITIONS

Clairmont, B. (2008). Overview of sexual violence perpetrated by purported Indian medicine men. In S. Deer, B. Clairmont, C. A. Martell, & M. L. White Eagle (Eds.), *Sharing our stories of survival: Native women surviving violence* (pp. 215-228). Lanham, MD: Altamira Press.

This article discusses exploitation and sexual abuse perpetrated by false or self-purported Native American medicine men. Clairmont contrasts the behavior of false medicine men to the respectful, egalitarian ethics that undergird traditional Native American healing.

RELIGION AND SEXUALITY CHRISTIANITY

Kamitsuka, M. D. (2010). *The embrace of eros: Bodies, desires, and sexuality in Christianity*. Minneapolis, MN: Fortress Press.

This collection of articles explores sexuality in the Christian tradition through reviewing Christian texts and modern erotic theology that includes new thinking about eros and being human religiously. The contributors discuss pressing issues surrounding sexuality and faith, including HIV/AIDS, homosexuality, marriage, pop culture, and celibacy.

JUDAISM

Ruttenberg, D. (2009). *The passionate Torah: Sex and Judaism*. New York, NY: NYU Press.

This collection of essays explores Judaism's multifaceted approach to sexuality. The authors discuss Judaism's attitudes toward marriage, non-marital sex, homosexuality, prostitution, and intermarriage. The book also reveals how Jewish thinkers explore a broad range of fundamental questions in an effort to balance ancient tradition and modern sexuality.

ISLAM

Ali, K. (2008). *Sexual ethics and Islam: Feminist reflections on Qur'an, hadith and jurisprudence*. Oxford, UK: OneWorld Publications.

This book explores medieval and contemporary Islamic texts in order to construct an Islamic view of marital sexuality, concubinage,

homosexuality, and sexual violence. It asks whether Islam's depiction of sexuality and marriage allows a space for female, and non-heterosexual, sexual autonomy.

Kugle, S. (2010). *Homosexuality in Islam: Islamic reflection on gay, lesbian, and transgender Muslims*. Oxford, UK: OneWorld Publications.

This book explores Islamic scripture and jurisprudence in search of gay- and transgender-affirming attitudes within Islam. The author urges the Muslim community to acknowledge the presence and experiences of gay, lesbian, and transgender Muslims.

BUDDHISM

Young, S. (2004). *Courtesans and tantric consorts: Sexualities in Buddhist narrative, iconography, and ritual*. Florence, KY: Routledge.

The book explores Buddhism's complex and sometimes troubling beliefs about gender and sexuality through the centuries, drawing from Buddhist writings, rituals, and iconography. It delves into topics such as parenthood, conjugal life, courtesans, Tantric consorts, and purity/impurity as they pertain to gender and sexuality constructs in Buddhism.



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